6: Taylor E-5 (1930-1937) 1938
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157 "shy." Originally it was the name for a kind of crab which, when it cannot escape unobserved, will curl up and remain perfectly still, so that by no amount of scrutiny or poking can it be made to show the least sign of life) undoubtedly has been one of the principal causes for the bolder, more hot-blooded negro's relatively greater success as a lover, and for the increasing proportion of mixed blood in the reserve today. It has, moreover, contributed to the decay and disappearance of language, legend, and custom; and renders doubly difficult today the task of eking out such vestiges of these as still remain.

578 The war feuds of other days have been replaced by a multitude of [754] petty jealousies and hatreds, but the Caribs still resort to sorcery and piaï as instruments of injury and revenge. Though, or perhaps just because, the boutou (war club) of yore has gone forever, that other no less formidable weapon, the tongues of the womenfolk, rages more mercilessly than before. In vain one looks among his present-day descendants for that fierceness which is said to have characterized the Carib of old, earning for him a symbolic association with the Malfini, or Mansfénix hawk.

481 Much has been made of the Indian's custom of walking in single or Indian file, and this is as true today in Dominica as ever or elsewhere; but it seems to be the natural outcome of a habit acquired of necessity on forest trails rather than a racial tradition. More significant, perhaps, is the Indian's peculiarly emphatic, stumpy, forward-falling gait, which, in a manner, is reproduced in his speech, character, and way of life.

484 The Caribs' love of travel, in an island where nine-tenths of the population never move without good reason outside a radius of half a mile from their homes, is perhaps worth mention. Few are the men of the reserve who have not at one time or another visited one or all of the neighboring islands of Guadeloupe, Marie Galante, Martinique—and that with the prospect of no more than a wine or rum debauch if lucky, and a term of imprisonment if caught. Others have left the country for Guiana, Bolivia, or Cuba, as opportunity offered, in search of adventure rather than fortune. Men, women, even children, think nothing of a 35-mile tramp, over mountain track and through virgin forest, to Roseau, the capital, for the sole purpose of selling a few baskets or of buying a few yards of sail cloth or a pound of nails. Their business concluded and their money spent, they will take the homeward road immediately and, if only there be a moon to guide them, march all night through to arrive home by daybreak.

437 Whether cause or effect of poverty, I do not know, but the Indian's 181 proverbial ignorance of the value of money remains as much a fact as his general indifference. In Dominica, at least, he has no other

11: Taylor E-5 (ca. 1930-1937)1946
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622 basis of their supposed wisdom and powers of endurance, and had to submit to such tests as fasting, drinking tobacco juice (a powerful emetic), stinging by wasps or ants, and scarification with agouti-tooth lancets.

Today the tribe as a whole elects a chief for his real or self-advertised ability to safeguard its interests and improve its lot. Unless deposed for gross injustice, he holds office for life; but no particular privileges attach to the position. Having no means of enforcing sanctions, his rule is limited to that of a paternal arbiter.[2]

[701] All records insist on the democratic character of Island Carib society. Only [593] those who so desired joined a war party. A father would not dream of telling a sixteen year old son to come fishing, but merely announce his own intention of [562 567] going. "Orders are given to none but women and slaves," says Labat; and adds that as far as he saw, both these classes were treated gently, and that many Caribs had real affection for their wives. The statement that they were also very jealous, and might kill a woman suspected of infidelity without proof or further ado 684 rather loses significance when we learn that, in their cups, Caribs frequently [578] cracked the heads of men whom they considered to have injured them, and that in such cases, only the family of the victim, if they held the deed as unjustifiable, would take up the vendetta. Moreover, should a deceived husband not kill his wife immediately after discovering her guilt, not only must he not hark back to the subject later, but he was supposed to tolerate subsequent lapses provided they be with the same man (see term 20)! This latter, however, if challenged by the aggrieved husband, must bow his head and submit to being slashed with a knife, but was at liberty to return the challenge under the same conditions later. [855] Children were disciplined little, and then, more out of sporadic ill-humor than in their own interest.

593 Although it has faded somewhat in the course of the last three hundred years, the above picture is still recognizable in its outline. The father has final authority in the household, although he usually leaves the management of children

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648 622 623 [666] 2 As a consequence of the so-called "Carib War" of September 1930 (see Douglas Taylor, *The Caribs of Dominica*, Anthropological Papers, no. 3, Bulletin, Bureau of American Ethnology, no. 119, pp. 103-159, 1938), the late chief Jolly John was "cashiered" by the local British authorities. A plebiscite by show of hands, held in the presence of the magistrate, resulted in his re-election by the Caribs, who continued to regard him as Chief until his death in 1942. Nevertheless, at the instigation of the local authorities, a council of five was appointed to replace the "office of chief," which was discontinued. Divided amongst themselves, its members have attempted little and accomplished less. The number of disputes settled by them without recourse to the magistrate is but a fraction of those successfully arbitrated formerly by the chief. Thus far, their only united effort has been directed toward urging the local authorities (who give them each a yearly "Christmas box" of $5) to raise their "pay"!

13: Hodge & Taylor N, E-5 (1930-1956) 1957
ST13 Callinago ST13

Dasheen [14]

X 824 Numerous horticultural varieties of this species, whose native home is India and the Orient, are cultivated for their edible corms throughout the tropical and warm temperate regions of the world. The taro of the Pacific Isles is also a horticultural form of this species, and is eaten boiled or baked like potatoes or in the form of a fermented paste called poi. The dasheen is generally [252] prepared, in the West Indies, in the same manner and in as many varied ways as potatoes; in addition a good flour can be made from the tubers, and the young shoots when properly prepared may be eaten as a green vegetable. In Dominica the dasheen is [262] one of the favorite and staple foods of the Creole population and is found in all home provision gardens.

The Carib Indian has in more recent years « borrowed » this plant for his own usage, and grows it for the corms and young shoots.

Specimen citation: 9 (T), 24 (T), 32 (T).

Dieffenbachia seguine (Jacquin) Schott, Melet. 1 : 20. 1832.
Dumb Cane. — Sigin, Sijin, Canne Gratter. — *vélere*.

Dumb Cane grows in low, wet places throughout tropical America. The English name refers to the irritating sap which is highly inflammatory to the tongue. In Dominica this species is particularly abundant in the ravines near the settlement of Bataka in the Carib Reserve. Two « varieties » are said to occur, one called [578] « seigin rouge ».

[278] Sigin is said to be pounded by the Carib and placed as a poison in the food of an enemy. As such it is claimed to « kill 757 four generations »! The leaves of sigin rouge are withered by heat and wrapped around dropsical, scarred, or varicose legs in order to « draw out the water », and in the same way are used as a local treatment for yaws.

Specimen citation: 3174.

[14] It has been shown that this is an anglicized form of « de Chine » which in turn probably derives from « taro or chou de Chine », the full name originally used in the Lesser Antilles for this introduced species. Other names, certain of them applied to the New World tanias (*Xanthosoma* spp.), also, are used throughout the Antilles. For instance in Martinique dasheen is often called « chou de Chine », while in Guadeloupe it has the name « madère », applied in Dominica and Martinique to one of its varieties.